

Thomas Bayens *Journal*, in Relation
to the **QUAKERS**

Countrymen, **T**hat Paper of mine bearing Date, *October*
1706, a few of which I had printed
Heat and Rashness against the Quakers, being
disingenuously sent to the Press by a Neighbouring Gentleman
(whose Name at present I shall not expose) and reprinted and
disperfed abroad, without my Order, and directly against my
Mind, I find my self bound in Duty to set the Contents thereof
in a true Light, and therefore beg leave, now in Coolness and
Calmness of Mind, to give you the genuine and unprejudiced
Thoughts of my Heart in Relation to the same.

'Tis as common as can be for People under Repentment, if they
have any Wit at all, to exert it in the most Satirical and Senten-
tious Expressions; they are Masters of against those that offend
them; tho' nothing in the time of my Anger ever dropt from
my Tongue or Pen, that merited the Encomiums some (even in
my Affliction) would bestow upon me; but I am very sensible of
the Reason of those Compliments, and had I been but half so ap-
prehensive of the previous Baites that Satan laid for me, as I have
now of the Design of those Flatterers, I had never given any Cause
for the Short-liv'd Joy and Triumph, which some have
manifested upon this unhappy Relapse of mine; and I hope, be-
fore I read this, those People will see cause to alter their Op-
inion, and abate their Joy and Triumph thereof; but let that be
as it will, I have Satisfaction in my own Breast, that herein
I design Sincerely to do Justice, according to the best of my Under-
standing, to Religion in General, and the Christian Society of
the People call'd Quakers, together with my self in Particular.
Wherefore to begin
I am surpris'd and astonish'd to think how, for the Offences of
one Monthly Meeting, it was possible for me to entertain Thoughts
of leaving the Fellowship of a Body of People, with whom my
Soul hath been so closely united, in the frequent Enjoyment of
dwelling abroad of the Love and Goodness of God
through the Merits of our Redeemer.

Ever, since I inclined to leave the Quakers, believing by the misunderstanding that was arisen between that *Monthly Meeting* and my self, I was no longer stated for doing them Service, and therefore under that Consideration, thought I would seek with whom I might Unite to Enjoy more Quiet and Contentment: I say ever since that time, I must confess, I thought my self like the Dove that Noah sent out of the Ark, not finding Footing any where else, because the Waters were over the Face of the Earth Gen. 8. 9. For I freely own from the divers Tryals and Essays I have made on that Head, that I am now satisfied beyond all doubt that I cannot join with any Society of Christians, among whom, in their Solemn Assemblies (that which makes the same truly profitable to the Soul) the Divine Presence is more frequently and gloriously manifested, which I value more than worldly Honour and Preferments.

I am also Confirmed by Experience and late Observation, that their Way of Divine Worship is the most Evangelical, because the most free from the Traditions, Wit and Inventions of Men, and the best adapted for our Approaches to our God, and the Knowledge of Christ after the Spirit, the Life of Christianity, and the Enjoyment in matchless Mercy, of waiting and humble Souls, through the Operation of the Holy Ghost: Wherein they feel Remission of Sin, on Account of the Meritorious Sacrifice of Jesus Christ, and true Access to the Throne of the Heavenly Father. Oh my Soul! press again after that blessed State.

I am deeply affected with Sorrow for the Excesses I am guilty of, in the Paper before mentioned, now under my Consideration, and my Soul being humbled in the remembrance of that Darkness which Prejudice had brought over my Mind, which now through the Divine Goodness is dispelled and driven away; I pray God that knows the Weakness and Frailty of Human Nature, and the Power and Prejudice of Resentment, to forgive me my manifold Offences therein, for the sake of my alone Saviour and Advocate Jesus Christ, and mercifully help and direct me by his blessed Spirit to express my self according to his mind, respecting the Things following.

1. Of the Discipline of *Levington Monthly Meeting*.

The new Discipline I complained of, as setting up in that *Monthly Meeting*, and which was the immediate Occasion of my Writing

of that Meeting; in Concurrence with the
at *Calas* in the County of *Wilt*, the 30th of *Decem*
given me Satisfaction in removing that Occasion of
laid a good Foundation for Brotherly Love and Affection between
that *Monthly Meeting* and my self for time to come.

2. Of Tythes.

Tho' I know of no Example in the Scripture that any of the
Disciples refused the Payment of Tythes to the *Jewish* Priesthood,
even after the Passion of our Saviour, as I there intimated, and
which I take to be one of the strongest Objections I advanced on
that Head; upon more mature Thoughts I do not see that Weight
in this Objection as at the first appeared to me.

For 1st, the whole *Jewish* Polity stood a considerable time after the
Suffering of our Saviour; and we find the Apostles and believing *Jews*
in several Instances conforming to Circumcision and Purification in the
Temple, and other things of the Mosaic Law, *Act*. 21. 20, 26.
And therefore 'tis no Marvel if they comply'd with that
part thereof which related to the Payment of Tythes, though
(it must be observed the Scripture is silent therein) notwithstanding
that, as well as the rest of the Ritual, Ceremonial and Judi-
cial Law of *Moses*, called by the Apostle *Paul*, the *Hand Writing*
of Ordinances that was against us, were then blotted out by *Christ*
and nailed to his Cross, *Col*. 2. 14. or the Law of Commandments
contained in Ordinances, was then abolished by him. *Eph*. 2. 15.
But the *Jewish* Polity being now long since dissolved and destroy-
ed, and their Laws never extending to this Country, nor even any
farther than their own; Tythes were never of Divine Obligation
to any other Nation than the *Jews*, and among them the Receivers
of Tythes, in Consideration thereof, were excluded their Share
of Lands in the Dividend of the Country of *Canaan*, from which
the Case of Tythes differs vastly now; since

Ministers of the Gospel are under no Limitations or Prohibitions
with respect to enjoying the Lands of the Country where they live.

2. God hath by no Precept in the Gospel enjoyned a new the Payment
of Tythes for the Maintainance of his Ministers in this Dispen-
sation, as he did in that of the Law which is abolished; but con-
trariwise *Christ* hath positively commanded his Disciples, saying,
Freely you have received, freely give. Mat. 10. 8.

is chiefly asserted by a single Advocate, viz. *Lesley*,
who is no Honour to the Church of *England*, (as her Members well
know) and who sticks not to Stigmatize with Sacriledge King *Henry*
VIII. and his Parliament, for Alienating Improprate Tythes
and Abby Lands, &c. from the Church to Civil Uses, and con-
sequently all the Kings, Queens and Parliaments of *England* e-
ver since, for not making Restitution thereof; forasmuch as he
asserts, "That a heavy Curse lies upon this Nation, which can
not be removed without Restitution of what we have Rob'd
from God. See his Essay concerning the Divine Right of
Tythes. p. 217, 227, and 172, 173, &c."

2. The first Dedication of Tythes here in *England* (that I find
which may in any tolerable Sense be termed National) was made
(as Authors tell us) by King *Ethelwolf*, Anno 855 (who was a
Clergyman before he was King.) This King upon his Knees offer'd
the Charter of Tythes (as 'tis said) on the Altar in *St. Peter's*
Church at *Winchester*, and gave the Tythes of his Lands, &c. to
God and *St. Mary*, &c. for the Pardon of Souls and his Sins. Foxes
Acts and Monuments. Or as *Florentius* of *Worcester* hath it, for the
Redemption of his Soul, and the Souls of his Ancestors: In considera-
tion whereof, the Clergy agreed on their Part, to Say and Sing such
a Number of Masses and Psalms for the King and his Nobles.
Selden, p. 204, 205.

'Tis palpable that this Dedication is so Superstitious and Popish,
in the worst Sense of that Word, that Protestants may justly loath
the same; and I wonder how Impropriators can be easy with such
a Title to Tythes, as 32 *Henry VIII.* gives them, without Appli-
cation to the Parliament; to make void that part of the Statute,
which at the same time that it alienates Improprate Tythes,
declares them to be due to God and holy Church, and for consequence-
ly that Tythes are a Part of Divine Worship; by which Statute,
Quakers have been Prosecuted for Non-payment of Tythes.

Hence it appears, the Conscientious Scruples of the Quakers,
as to their Payment thereof, is better grounded than every Body
may be aware of: For

First, Their Dedication is grossly Superstitious.
2dly, They were required to be Paid, as an Act of Divine
Worship.

much less) as a part of God's Worship.

And therefore, according to the *Christian Principle of the Protestants*, That whatsoever is required of us, as any part of Divine Worship, that is not enjoined in the Gospel, is Superstitious, and therefore Tythes ought to be testify'd against, as their Case now standeth. This being a true Account of the present State of Tythes, I must freely Acknowledge, I Injur'd the Quakers in my Heat, for their Conscientious Scruples as to an *Active* Obedience to their Laws; tho' I verily believe that we ought *Passively* to submit to this, and every Ordinance of Man for the Lord's sake, 1 Pet. 2. 13. and suffer peaceably their being taken from us by those to whom the Law hath given them, the Law being fulfilled by patient suffering, as well as by doing. Nevertheless, let me add, I have heard it said by some of the Clergy. That 'tis a Shame and Scandal to their Cloth, that so many of their Calling take such severe and destructive Courses in the Exchequer, &c. with the Quakers for getting their Tythes, when they might take them in kind, or recover them by Justices Warrants, with little Trouble to themselves and Charge to the Quakers; and that they should like it well, if the Parliament would Restrict those Men to these more easy Ways.

3. Of Water-Baptism, and the Supper, with Bread and Wine.

Having not spoken in my first of the Nature of Water-Baptism, and the Supper, with Bread and Wine, but awkwardly touched on the Authority thereof, reflecting unduly on the Quakers, in respect thereunto; give me leave now, on farther Consideration to say, that when I began seriously to think of what I had said, and of putting in Practice the same, I found my self in an endless Labyrinth, with respect, 1st, To whom the indisputable Power of Administration is delegated or given? 2dly, Who are the proper Subjects thereof? 3dly, The Time when and Manner how the same is to be received? 4thly, Whether the Bread in the Supper must be Leavened or Unleavened? 5thly, The Efficacies of each of these Ceremonies, about which things Christians could never agree; as also whether the Bread and Wine after Consecration, be the very Body and Blood of Christ, as Papists say; or whether the Body and Blood of Christ is in, with, or under the same, as the Lutherans hold; or whether it be neither of these, as Calvinists say? Which Differences

have obtained more Peace and Christian Blood than perhaps any Temporal Quarrel whatsoever.

Add to this, that a great, if not the greatest Part of *Christendom*, have, and do to this Day carry the latter of these Ceremonies to downright Idolatry, in believing the Bread, after Consecration, to be God, and worshipping of it as such. This brought to my remembrance what good King *Hezekiah* did by an Ordinance of God's own Appointment in the time of the Law, *viz. the Brazen Serpent Numb. 21. 8, 9.* which when it became a Subject of Idolatry, *he brake the same to pieces*, and is said to have done therein *what was right in the sight of the Lord. 2 Kings 18. 3, 4.*

I likewise consider'd the Nature of these Signs, as having *no Vertue in themselves*, as pertaining to the Conscience; and that Protestants have generally agreed, after all their Quarrels and Disputes about 'em, that they are *not absolutely necessary to Salvation*; and for my own part, to speak freely, I do not take them to be properly of the Nature of Christ's Kingdom, or the Gospel Dispensation; though used sometimes in the Apostles Days, as were also divers other Things of the like Nature now laid aside, *viz. Circumcision, Act. 16. 3. Purification in the Temple, Act. 21. 26. Abstaining from Things strangled, and the eating of Blood, Act. 15. 29. Anointing the Sick with Oyl, in the Name of the Lord, Jam. 5. 14. Yea, the keeping of the very Law of Moses, Act. 21. 20.*

Under these, and many other Considerations, I came to this Conclusion, that the only way for promoting of Christianity, is to follow the Apostle Paul's Advice, *Col. 2. 16, 17. Not to judge one another in respect of (Sacramental) Meats and Drinks, because these are but Shadows of Things to come, but the Body (or Substance) is of Christ*; which all, in an especial manner, ought to press after the Enjoyment of.

And therefore, after all, I cannot but highly value and commend the Quakers for their constant and fervent maintaining the Necessity of Spiritual Baptism, especially considering, that as there is no mention of *Water* in the Commission, *Mat. 28. 19.* so 'tis most reasonable to believe that the Baptism of the Son, and not of the Servant, is there intended, according as we find the Apostle Peter ministering the Baptism of the Spirit as he taught, *Act. 11. 15, 16.* nor can it be believed with reason, that Jesus Christ would send his Disciples to Baptize with another Baptism than his own; but his from John's Baptism (which is with Water)

Water) is as clearly and evidently contradistinguished as their Persons. See *Mat. 3. 11. Mar. 1. 8.*

I presume there is no Body believes, or will undertake to prove, that the Twelve Apostles which our Lord called, *Mat. 10. 1, 2, 3, 4.* were baptised with Water, in the Name of the Father, Son, and Holy Ghost, and yet who dare affirm that they were not all of them compleat Christians except Judas; but I take notice that till they themselves were baptized with the Holy Ghost, they were not to execute the Commission that their Lord gave them (*Mat. 28. 19.*) for he being assembled with them after his Resurrection commanded them that they should not depart from Jerusalem but wait for the Promise of the Father, which saith he ye have heard of me, for John truly Baptised with Water, but ye shall be Baptised with the Holy Ghost not many days hence. *Acts 1. 4, 5.* which shews what Baptism he intended they should Baptise withal, viz. that Baptism which in the first place he commanded them to wait to be Baptised with themselves, and accordingly they having been so Baptised, *Act. 2. 4, 17.* We find the Apostle Peter made a Minister of the Baptism of the Spirit to the Gentiles, for he himself says, as I began to speak, the Holy Ghost fell on them as on us at the beginning, then remembred I the Word of the Lord, how that he said, John indeed baptised with Water, but ye shall be baptised with the Holy Ghost, *Act. 11. 16.* 'Tis this same Apostle that defines Baptism, not to be the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God. *1 Pet. 3. 21.* Which Baptism of the Spirit, is the one Baptism now in force, *Eph. 4. 5.* not Water Baptism which the Apostle Paul saith, Christ did not send him to Baptise with. *1 Cor. 1. 17.*

So that there is great Reason to look upon the Practice of the Apostles, in respect to their Baptising with Water, an Act of Condescension and Compliance to the Jews and the Circumstances of the Times, it being but the Infancy of Christianity; as for the same Reason Paul Circumcised Timothy, *Acts 16. 1.* and purified himself in the Temple. *Acts 21. 20, to 26.*

If it be said that the Apostle Peter commanded some of the Gentiles that believed, to be baptised with Water, *Acts 10. 48.* let it be also remembred that the Apostle Paul, charged him with Compelling (which is more than commanding) the Gentiles to live as do the Jews, that is, to be Circumcised and keep the Law of Moses, *Gal. 2. 3.*

As this Ceremony of *Baptizing with Water* is not of the Nature of the Gospel Dispensation, which is a Dispensation of Substances and not of Signs, so 'tis plain the same is legal, for the *Jews* were in the Practice thereof as an Initiating Ordinance long before *John the Baptist* came *Baptizing with Water*, as *Godwin* in his *Moses and Aaron's Civil and Ecclesiastical Rites*, p. 19. gives account, that in *David's time* many Thousands of Proselytes were joyned to the Church without Circumcision, only by this Purification.

With respect to the Supper, 'tis observable that though the *Jews* were most positively commanded to eat the Passover for ever with their Loins girt, their Shoes on their Feet, and a Staff in their Hand, and to sprinkle their Door Posts with the Blood of the Lamb, *Exod. 12. 11, 14, 17.* Yet the *Jews* in after Ages did not do it in the Manner aforesaid; and the Reason for their Disuse of these Things is said to be the Change of their State from Servitude to Freedom. See *Litefoot's Temple Services*; *Godwin* likewise says that it was an ancient Tradition among them, that when they did in aftertimes eat the Passover, they would sit down or lean on a Bed, as our Saviour and his Disciples did, in token of their Deliverance obtained, p. 95. and yet there appears to be no direct Authority from Scripture for this Alteration.

As our Saviour was one with the *Jews* in their Negatives in respect to the Passover, as aforesaid, so *Godwin* tells us, in their Positives, Christ's Practice in blessing the Bread and breaking it, in blessing the Cup and delivering thereof to his Disciples, yea in the beginning and ending of this Supper that his Practice was suitable with theirs, p. 90, 91, 92. agreeable to *Litefoot's Temple Service*, p. 145. that at eating the Passover, among the several Concomitants (or what you will call it, saith he) of which we shall speak in their Course, there were Two which they held to be most Eminent and most Honourable, and these were Bread and Wine, and amongst other Expressions of Respect and Honour they shewed to these, this was not a small one, that however they dispos'd of their Pasture of sitting all the rest of the Meal, they might not fail to berake themselves to the leaning Composure when they eat their unleavened Bread and drank their Wine,

Godwin tells us the Consecration of the Bread was in these words, Blessed be thou, O Lord, our God, the King of all the World, that bringest forth Bread out of the Earth. p. 90. and the Thanksgiving

ing at drinking the Wine was, *Blessed be thou O Lord God of the
of the World, which createst the Fruit of the Vine*, p. 51. The Bread
and Wine being thus consecrated it was distributed to every one
that sat at the Table.

More Authors might be mentioned to the same Purpose, but let
these two suffice to put the Matter out of Doubt that the Supper
was a Jewish Rite or Custom. Now let us see if we can find
any thing in it that will make a standing Ordinance of it for
the Gospel Church for ever, as the Passover was instituted for the
Legal.

Did Christ bring any of the Types and Figures of the Law
into the Gospel? Is not Christ our Passover, The Antitype of the
Jewish Passover, sacrificed for us? 1 Cor. 5. 7. Is not his Body
given for us, the Substance of the Figure of breaking the Bread?
Is not his Blood spilt for us, the Substance of that Figure, *Wine*
the Blood of the Grape? Let us hear the Apostle, 1 Cor. 5. 7. 8.
Purge out therefore the old Leaven, that ye may be a new Lump, as
ye are Unleavened, for even Christ our Passover, is sacrificed for us
therefore let us keep the Feast, not with old Leaven, nor with the
Leaven of Malice and Wickedness, but with the Unleavened Bread
of Sincerity and Truth. The Essayer in his divine Right of Types,
tho' wrong in divers other Things, was right in this, p. 106.
Speaking of the Gospel, says, *all the Types of Christ, as the*
doer of Miracles, when the Substance is come, and the Cer-
monies which are ordained to accompany these Types were, with the
Types fulfilled, but ended.

Wherefore to return, as Jesus took Occasion upon his feeding
the Multitude with the Loaves, to put them in Mind of himself,
the Bread of God, that came down from Heaven, John 6. 33.
so upon his eating the Passover with his Disciples he put them
in mind of himself, their Passover, who was about to be sacrificed for
them, saying of the Bread, *this is my Body*; (that is, as Protestants
say a Figure of my Body) *that is given for you, do this in remem-*
brance of me, and likewise also he took the Cup after Supper,
saying, *this Cup is the New Testament in my Blood*, 112. (a Figure
of the New Testament in my Blood) *which is shed for you*, Luke
22. 19, 20. Lightfoot says in the Place before quoted, that the
Jews held Bread and Wine in the Passover to be two eminent Con-
stant parts thereof. And is plain from the Text, Exod. 12. that they

were to eat the Passover with Unleavened Bread; so that this must necessarily be a Part of the Passover. Now laying aside the Prejudice of Custom and Education, who could ever scrow the sealing Ordinance of the Gospel out of this Supper of the Passover, especially considering the Words of our Saviour but just before, in the 15 and 16 Verses, viz. *With desire I have desired to eat this Passover with you before I suffer, for I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God.*

But Our Saviour himself calls the Supper the Passover, and therefore let none be offended that I call it so. 2d, He speaks of its being fulfill'd in the Kingdom of God, (viz.) the Gospel; and therefore let none take it amiss, if I say 'tis fulfilled since the Substance of this Time is come; Christ our Passover is sacrificed for us, 1 Cor. 5. 7. Mat. in Cap. 26. 26. 27. 28. and Mark, in Cap. 14. 22. 23. 24. mention only Matter of Fact, that Christ did eat this Passover, without saying of eating the Bread, *do this in remembrance of me*, as Luke does; but had they believ'd this to be the sealing Ordinance of the Gospel, and that those Words *do this in remembrance of me*, made it so, to be sure they would by no Means have omitted so essential a thing, from which 'tis evident, *do this in remembrance of me*, had relation only to that time of their eating together, and not to the making of it, the great and standing Ordinance of the Gospel Church: Had our Lord so intended, he would have been more express, and full on this Head, and told them whether they must eat the whole Passover, or Bread and Wine only, and whether they must eat it once a Year as the Jews did, or oftner, and that the same should remain for ever, for an Ordinance to his Church in all Generations. We find Moses did so by the Jews in the time of the Law, and is said, *for his Care to have been faithful in all his House*, Heb. 3. 2. And shall we think the Son of God, if he had intended this Ceremony should have been perpetuated, would have been *less faithful in his House*.

The Evangelist John, wrote his History of the Gospel, a long time after any of the rest, for he is said to have lived 68 Years after Christ, and to have wrote the same but a little before his Death, wherein he gives but a very transient Touch of Jesus eating the Passover, cap. 13. 1. 3. having nor the least Appearance in that Account of its being a Gospel Ordinance, which by no means would have been omitted if he that lean'd on his Lord's Bosom at that time, and was

was more intimate with him than the rest of the Disciples, he
learns so of his Master; but one thing he is very particular in, and
that is what Jesus did after Supper, how he riseth from Supper and
laid aside his Garments, and took a Towel and girded himself, and
after he had poured Water in a Basin and began to wash his Dis-
ciples Feet, &c. ver. 4. 5. So (says the Apostle) after he had wash-
ed their Feet, and had taken his Garments, and was sat down again,
he says unto them, know ye what I have done to you: I call you Ma-
ster and Lord; and ye say well for so I am; if I then your Lord and
Master, have washed your Feet, ye also ought to wash one anothers
Feet, for I have given you an Example, that ye should do as I have
done to you. Now in the Supper, in the beginning and end thereof,
Godwin tells us, that his Practice was suitable to the Jews, but in
this of the Lord and Master washing the Feet of his Disciples, he
differ'd from them, for that was the Work of a Servant, therefore has
in it a greater Appearance of a new Institution, than any thing that
pass'd at that Supper; in the Supper he only says, do this in remem-
brance of me, which without any Violence offer'd to the Place, may
very well be understood to be meant only at that time; but with Re-
spect to this, it cannot be so understood without offering Violence
to the Place, if I then your Lord and Master, have washed your Feet,
ye also ought to wash one anothers Feet, for I have given you an Example,
that for time to come, you should do as I have done to you.
If therefore we will keep strictly to the four Evangelists, and
the Accounts they give of the Mind of Christ in these Matters,
who is there that sees not; there is less to be said to perpetu-
ate the Passover, or any Part thereof as a Gospel Ordinance, than
there is for that of washing one anothers Feet as such. And there-
fore the Reasons that justify Christians in the disuse of the
Latter, as but a Sign (if we will not be partial) ought to be
allowed as sufficient to justify Christians in the disuse of the
Former.

Some perhaps will tell me the Apostle Paul corrected the Cor-
inthians for their Abuse of this Supper, and informs them how Je-
sus and his Disciples did eat the same, adding that as often as they did
eat that Bread and drink of that Cup, they did shew forth the
Lord's Death till he come; but then let such take along with this
what the very same Apostle says, Rom. 14. 17. The Kingdom of
God (i. e. the Gospel) is not Meat and Drink, but Righteousness, Peace,
and

And for the Holy Ghost. And Col. 2. 16. 17. *Let no Man judge you in Meat, or in Drink, or in respect of a Holy-day, or of the new Moon, or of the Sabbath Day, which are a Shadow of things to come, but the Body (or Substance) is of Christ:* And, Heb. 13. 9. *For it is a good thing that the Heart be established with Grace, not with Meats which have not profited them that have been occupied therein.*

Heb. 9. 8, 9, 10, 11. has afforded me much Satisfaction with respect to these two Ceremonies, *Water Baptism*, and the *Supper with Bread and Wine* (esteem'd by some, the two great Badges of the Christian Church; but I can tell them of two that are greater and more essential to Christianity; and they are, 1st, a publick and constant Profession of Faith in Jesus Christ: 2^d, a holy Life answerable to his Doctrine) that inspir'd Author distinguisheth there between the Law and the Gospel, shewing, that the first Tabernacle which was a Figure for the time then present, stood only in *Meats and Drinks, and divers Baptisms*, (for so the Greek read it) and *Carnal Ordinances impos'd on them until the time of Reformation; but* (now he tells us) *Christ is come an High-Priest of good things to come, by a greater and more perfect Tabernacle.* From whence I conclude, That the good things of which the *Lords Christ is the High Priest* contradistinguish'd from those *Meats, Drinks and Baptisms, and Carnal Ordinances* of the Law, are not the same things, or things of their Nature, but that those *good things* of the Gospel, of which he is the *High Priest*, are things of a more substantial Nature than those *Ceremonies* that did not make perfect, as appertaining to the Conscience, ver. 9. So that instead of the outward Types of *Water Baptism* and *Bread and Wine* for the *Body*, in the Law; our *High Priest* has provided for us in the Gospel, inward Substances for the *Soul*, the baptizing or washing of the Heart from *Wickedness*, Jer. 4. 14. which is the *Baptism of the Holy Ghost*, Mat. 3. 11. and which makes us *new Creatures*, Exe. 36. 25, 26, 27. and purges our Consciences from *dead Works*, to serve the living God, Heb. 9. 13, 14. whereby we put on Christ, Gal. 3. 27. and so are prepared to come to his *Spiritual Supper*, and feed on *Bread* which the Father giveth, call'd, the *true Bread from Heaven*, Jo. 6. 32. *This is not Meat that perisheth, but that which endureth unto everlasting Life*, ver. 27. and these come to be replenish'd in their Souls with the *new Wine of the Kingdom*, Mat. 26. 29. Mar. 14. 25. which make the inward Man truly glad; things that are Realities in

in themselves, and experienced to be so by those that open the
Door of their Hearts to Christ, when he knocks for an Entrance
by the Influence of his blessed Spirit, Rev. 3. 20.

From all which, I must conclude, in Favour of that People whom
I have so injuriously reflected on in my former Paper, that they
are very much in the right of it, for constantly insisting on the
Necessity of that Baptism which cleanseth the Heart from its
Filth and Impurity, and in perswading one another not to take
up their Rest in any of those outward Meats and Drinks, but to feed
on him by Faith, whose Flesh is Meat indeed, and whose Blood is
Drink indeed, Jo. 6. 55. and who once gave himself for us a Sa-
crifice without us, and ever continues to be a Comforter to us
within us; by whose glorious and reviving Presence we are daily
brought to a living and thankful Remembrance of his dying on
the Cross for us, which is a more substantial Commemoration of
his Passion, than any outward Ceremony; the end for which other
Protestants practice the outward Supper.

Having said thus much from Scripture and Reason, on this
Head, give me leave to add what Wall, in his History of Baptism,
notes out of Irenaeus, &c. of the Opinion of some that professed
Christianity near the Apostle's time, and in some after Ages in Re-
lation to this Subject.

Irenaeus who lived in the next Age after the Apostle's mentions
L. 1. Cap. 18. Christians that disused these Ceremonies
saying, that the Mystery of the unspeakable invisible Power,
ought not to be performed by visible and corruptable Elements,
nor that of incomprehensible and incorporeal things, be repre-
sented by sensible and corporeal things; but that the Knowledge
of the unspeakable Majesty is it self perfect Redemption (or Bap-
tism.)

Tertullian wrote a Book of Baptism about 100 Years after the
Apostles, against the Doctrine of one Quintilla, a Woman Preacher
that had been at Carthage a little before, and taught that Water
Baptism was needless, and that Faith alone was sufficient, &c. to
whom he intimates many adhered.

Augustine in his Book de Baptismo, mentions Christians about
300 Years after the Apostles, that say, Baptism in Water do's no
Body good.

Theodoret, Theod. 1. 4. c. 10. mentions some about 260 years after
the

the Apostles that say *There is no Profit accruing to the Baptised by Baptism*, and that they had noted Men of their Sect, (*viz.*) *Dodo, Sabba's Adelphius, Hermes and Simeonis*. The whole number then must be considerable to have so many noted Men among them.

Then to come to about the middle Ages of Christianity *Dacbertus, Spicileg*, T. 13, says, that those that adhered to one *Gundulphus* about *Anno 1025*. Being some of them examined by the Bishop of *Cambray*, denied that Baptism can do any good to Infants, and being further interrogated Confessed, they thought *Water Baptism* of no Use or Necessity to any one, Infant or Adult.

About this time it was that King *Robert* of France, (*Anals*, p. 103. *Eccl. J. Petheus* Fragments of History. *Johan Florentius*, in his Epistle to *Oliva* *Papir* *maison*, in his *Annals of France*, lib. 3.) caused to be burnt alive nigh 14 of the chief Clergy, and more noble of the Laicks of the City of *Orleans*, for denying the outward Baptism and Supper.

Everanus of the Diocess of *Cologne* about 1140 speaks of, a People that they contemn the Sacraments.

Peter, Abbot of *Clugny* *Anno 1146*. in one of his Epistles says, *Bruce* with *Henry* his Disciple and their Followers, did hold not only what *Berengarius* had said, *viz.* That there is no Transubstantiation in the Sacrament was true, but also that Sacrament is no more to be administred since *Christ's* time.

Ecbertus Schonagiensis wrote a Treatise *Anno 1160*. against a People that spread in many Countreis, (who says he) our Germans call *Cathari* Puritans, of whom he says they held no *Water Baptism* at all does any good for *Salvation*.

William of *Newbery* mentions 30 Men that came out of *Germany* into *England*, about *Anno 1170*. (perhaps some of the last mentioned) who being examined of their Faith, denied Baptism and the Eucharist, the chief of them it seems were *Garardus* and *Dulcimur*.

The Famous *Waldensos*, as a People, about this time laid little stress upon the outward Baptism and Supper, finding Fault with the Papists for relying too much on these things; some of these held as *Reimerius* says, that the Sacrament of Baptism of material Water and other Sacraments profit nothing to *Salvation*.

Let me also add, that Famous *Beza* in his Annotation in the Dutch Bible, on the 2 Cap. to the *Coll.* with respect to Ceremonies says, be that bath *Christ* may require nothing else, and the reason he renders there

there, for the disuse of Circumcision of the Flesh, is, *because we have it in us* we are circumcised within by the Virtue of Christ; upon which I would observe to all Protestants that value his Memory; that by the same parity of Reason, Water Baptism may be disused because without it, we are baptised within by the Virtue of Christ.

If any shall tell me that some of those Christians abovementioned, in the Ages next the Apostles, were Erroneous in other Matters, I answer, first, 'tis their Enemies that say so; and we cannot hear them speak for themselves, their Books being destroyed; and what then may not be laid to their Charge; 2dly, My Business is not to undertake their Defence in other things, but to shew matter of Fact (this) that there have been Men, professing Christianity, that did not hold these Ceremonies to be any part of the Christian Religion, even from the first Age thereof, and especially in the first 300 Years; I shall not think my self concerned with what may be laid to their Charge, as to other Principles; nor indeed, do I know of any that are called the *Fathers* of the Church, that Protestants do not conclude to be Erroneous in some things; for which, who please, may read John Daille's *right use of the Fathers*, Jer. Taylors *Liberty of Prophecy*.

I end this when I have said, that some Christians of this last Age, and those in none of the least Reputation for Reason, who have concluded that Water Baptism is intended in *Matt. 28. 19.* Have nevertheless professed to believe, *that the same is not necessary to be used to the Offspring of a Nation once Baptised with Water*: And for this Notion of theirs they urge the Example of the *Jews*, who being as a Nation Baptised at their receiving the Law, *Exod. 19. 10.* For that of *washing their Cloaths*, is understood of *washing themselves all over*, as also *Sacrificing themselves* in the time of the Law, is understood of *Baptising*, and therefore the *Jews* did not afterwards *Baptise* their Offspring, but only Profelytes and Converts to their Religion that were of other Nations, I refer my Reader for further Satisfaction, to *William Dells* Doctrine of Baptism, and the 10th and 13th Propositions of *R. Barclays* Apology.

3. Of the Hat and Language.

I own there is a mutual Cross taken up between them that conscientiously refuse the common Customs in those things, and they that

that so Dispense therewith in those that refuse the same, and the Cross lies chiefly in both, in the crucifying of the Evil and Corruptions of their Hearts, where the due Exercise of the Cross being kept unto, will make good Christians: Nevertheless, when I consider that the Lord hath appointed by the Apostle Paul 1 Cor. 11. 4, 7. that Man shall uncover his Head to him in divine Worship, as an outward Signification of Honour to him; I cannot but think the Quaker who refuseth that Honour to Men for no other Reason but because he would make a Distinction, between the Honour he pays to God, and the Honour he pays to Men, is justifiable and commendable in keeping up that Distinction, always remembering the civil Respect due to Superiors and Inferiors, according to the Stations God hath placed them in. I am therefore sensible that I have done the Quakers injustice in charging them on this head, with making void the Commandment of God, Rom. 14. 7. forasmuch as the Christian Religion obliges us not to understand this Text, or any other in the Bible, so as to interfere with the Honour which God has reserved for himself, and is due to him alone, and so consequently to no Man whatsoever, and as to my demanding an Instance in my first, that Jesus Christ or any of his Disciples, refused to pay Civil Custom, Fear, or Honour, according to the Usage of the Country were they were; I conceive that makes nothing against the Quakers, unless it can be proved that Jesus Christ or his Disciples, were found paying that Custom, Fear and Honour, that the Quakers now refuse; upon which let me observe, that the Custom of saluting with the Hat, or uncovering the Head, was not then in Being, as far as appears by Scripture, and may even profane History; but came in, in corrupter Ages, as did that of the Corruption of Speech, so herein the Quakers are followers of Jesus and his Disciples. And then as to their Use of the Singular Number to one Person, the same is not only proper Speech, but altogether consonant to the Language of Holy Scripture, which makes it so much the more valuable; whereas the contrary, viz. the Use of the Plural Number to a Single Person, had an Evil Original, viz. to flatter Princes and great Men, first used by Heathens, and to this Day practised by Christians, so much to gratify the Pride and Ambition of Man, that vain Creature that would not be approached and addressed by his Inferiors in the Singular Number, tho' he approaches and addresses his God so.

4. Of Education of Children.

I am well satisfied that a great many among the *Quakers*, do take a care that is truly Christian, for the good Education of their Children, and tho' there are some amongst them, as well as many among other Societies that are too Negligent therein, yet I make no doubt, but even that will be amended, and that as a People, they will go on in so good a Work, and continue to instruct their Children in the Principles of Christianity and the reading of the Holy Scriptures.

5. Of the Ministry.

I know from certain Experience, that the Gospel is truly Preach'd among them in the Evidence and Demonstration of the *Holy Ghost*, exceeding what I have found in other Societies, and that their Ministry stands upon a true Gospel Foundation; tho' 'tis their Lot to have some ignorant wilful Persons intrude upon them, as there are too many in all Societies, nevertheless, as it is their Grief it should be so, 'tis not to be doubted at all, but they will persevere in the removing all such Offences, and remedy the same to the utmost of their Power, in which I heartily desire their good Success; and refer my Readers to a valuable Piece writ in favour of *Women's Praying and Prophecyng*, by the ingenious and worthy *J. Lock*, for their Satisfaction on that Head; I mean his Paraphrases and Notes on the 1st Epist. to the *Cor.* Printed for *Awnsham and J. Churchill*, at the *Black Swan* in *Pater-noster-row*, 1706. in the 65 and 66 Pages of that Book, where this Matter is set in a clear Light; as I suppose all that shall read the same will own, and therefore is well worth Perusal.

6. Of the Quaker's Discipline, in General.

I must own the Constitution of their Discipline as a People, is doubtless the most excellent of any religious Society in the World, as suited to the Gospel Pattern: And therefore hath been, and is, the Envy or Wonder of all their Enemies, of which it may be truly affirm'd as of our *English Nation*, that it cannot be hurt or destroyed.

stroyed but by it self; and therefore I am not a little affected with Sorrow, not only for my own undue Reflections in relation thereunto, but also when I see any Attempts made to break in upon their Original Constitution, which is not only a just Liberty of Conscience, but also a just Liberty of Speech, with allowance to every Man in Matters of *Doubt or Indifferency* to be fully perswaded in his own Mind, without breach of Unity or Charity. If Faction (that reigns so much among others) do but appear among them, I know with what Industry and Dilligence they suppress the same, which is matter of great Joy and Satisfaction to me.

And as to all those Personal Differences and Reflections that have happen'd between me and some Persons named in my said Paper; as it hath been the design of Satan to divide us, that thereby he might destroy us; so wherein on my Part, I have contributed any thing thereto, I take blame to my self, and bless God that he has given me a Heart freely to forgive them as I desire to be forgiven by them; and I pray the merciful God to forgive us these, and all other our manifold Trespases, and to establish us again in that Love, Peace, Unity and Faith, against which the Gates of Hell may never more prevail, and that he will encline the Hearts of all others concern'd, that no such Occasions of Offence may be either given or taken in time to come, since of all the Parts of Self-denial (the principal Qualification of the followers of *Jesus*) nothing is more hard and difficult to get over than our Resentments. I am, a Well-Wisher to good Men of all Societies.

Thomas Beaven, Junr

Melksham, 24th 11th Month 1706.

at. 28. P. S. **B**Esides what I have said above, with respect to the Faith and Practice of the People call'd *Quakers*, in several Particulars; give me leave to add, for the Satisfaction of some People into whose Hands this may come, who may have received some Notions about the *Quakers*, that their Faith in other Things, is not consistent with the Articles of the Christian Religion; for the sake of such, (for I have convers'd with many) and to give them the true Sense of that People, I say, that as I, so they believe in the (a) *Father, the Son, and the Holy Ghost, All-mighty, All-seeing, Omni-present, One God the Creator of all Things, both in Heaven and Earth: That*
the

the Son, in the fulness of Time, came down from Heaven, and took upon him, not the (b) Nature of Angels, but the Seed of Abraham, was born of the Virgin Mary, (c) suffered under Pontius Pilate, the cruel and shameful Death of the (d) Cross, to be a (e) Propitiation and Attonement for the Sins of the whole World; he rose again the third Day from the Dead, (f) and ascended into Heaven, and is the (g) Intercessor, (h) Advocate, and (i) Mediator between God and Man; the (k) King, (l) Priest, and (m) Prophet of his Church; the only (n) Author of Salvation unto all that obey him; (o) true God and (p) perfect Man. (q) That the Holy Ghost proceedeth from the Father and the Son, the Lord and Giver of Light to the Minds and Consciences of Men; (r) the Sanctifier of the Heart; (s) the inward Comforter of good Men, and Condemner of evil Men; (t) the safe Leader into all necessary Truth, the Guide sent us from Heaven to lead us thither.

That God hath always had a Church, or People, in the World, consisting of believing and obedient Souls, according to the best Light and Knowledge receiv'd from him, of (u) whatsoever Nation or different Profession.

That all the Members of Christ's Church are (x) baptised by him with the (y) Holy Ghost and Fire, thereby giving them a (z) new Heart, and putting a new Spirit within them, by which they are (a) born again and become new Creatures.

That these have Communion and Fellowship together in the (b) eating the Flesh of the Son of Man, and drinking his Blood by Faith, in receiving and partaking of the (c) Bread of God that comes down from Heaven, and Wine of the Kingdom from the (d) immediate Hand of Christ, the (e) Minister of the Sanctuary and true Tabernacle which the Lord hath pitched, and not Man; these (f) sup with Jesus, and he supeth with them.

That God hath (g) appointed a Day, in the which he will judge the World in righteousness by Jesus Christ, and that then all in the Graves shall hear his Voice and come forth, they that have done good to the Resurrection of Life, and they that have done evil, to the Resurrection of Damnation; then this (i) Corruptible shall put on Incorruption, this Mortal shall put on Immortality; the Body is sown a (k) Natural Body, shall be raised a Spiritual Body.

That there is an Eternal (l) Rest prepared for the People of God, the glorious Kingdom and (m) Inheritance of Heaven; the (n) Joy of which, infinitely surpasses all the Pleasures of this World; but as for (o) them

that live and die (c) Unholy and Impure, who (d) Worked
all whom that forget God, they shall be turned into Hell, where
is (e) weeping and gnashing of Teeth with (f) Torment, and that
for ever and ever.

That the holy Scripture of the Old and New Testament, are of Di-
vine Authority, because holy Men of God wrote them as they were (g)
moved by the Holy Ghost, wherefore they are (h) profitable for Doct-
rine, for Reproof and Instruction in Righteousness, to the end the Man
of God may be thoroughly (i) furnished unto all good Works, able to
make (x) wise to Salvation through Faith in Jesus Christ, and that
they are therefore the only external Rule of Faith and Manners.

It is meet Men should have right Sentiments concerning these
great Truths of Christianity. Nevertheless, I must own that the
Life and Substance of the Religion of holy Jesus, is the Internal
Knowledge of the Operations of the Holy Ghost in our Souls, bring-
ing us to a saving and sensible Knowledge of the Son of God, and
true Obedience and Adoration to him, whereby we come to die to
our selves, our own Affections and Wills, and to live to him that
died for us and rose again (y) to have our Affections set on things that
are above. (z) In a word, to do the Will of our Heavenly Father.
For true Christianity is not a Bundle of bare Notions and dry For-
malities, but is most Virtuous, Powerful and Efficacious; mortify-
ing the corrupt Desires and Affections of our fallen Nature; and
making new Creatures to live to God in Holiness and Righteous-
ness, and to enjoy in this World the gracious Comforts and Influ-
ences of his most blessed Presence in Worship and Devotion, that at
the last we come to the fulness of Enjoyment and Glory of the
Kingdom and World that is without end.

And therefore I beseech you, dear Countrymen, to mind the
State of your Souls, while Time and Mercy is afforded you, turn
your Eyes from the vain Glory and Delight of this World without
you, to the secret Operations of the divine Grace within you,
waiting as well as praying in Faith, for the coming of the King-
dom of God, and Power to become Sons of God, that his
Will may be done on Earth, as the same is done in Heaven, that our
Lord Jesus Christ may have the direction and government of our Un-
derstanding, Affection and Will, whose Right it is to reign; we are
not our own, he hath bought us with the Price of his most precious
Blood, and therefore let us glorify God in our Spirit, Soul and
Body. Amen.

THE SILENCE

